

## **A Synopsis of Catholic Salvation**

By Pastor Kelly Sensenig

Roman Catholicism and the Catholic Church does not teach that the Gospel of God's grace ALONE (Eph. 2:8) saves a person, through faith ALONE, in Christ ALONE, which means to express faith only in Christ's death and resurrection for one's salvation (1 Cor. 15:3-4). Not every Catholic understands all the teachings of the Catholic Church, but most of them, in some form or another embrace a need in the Catholic Church to provide them with sacramental salvation.

The official teachings of the canons and catechisms of the Catholic Church is that the grace of God's original forgiveness and salvation/justification is transferred into a person's life through baptism which is the bestowal of initial justification and sanctifying grace. Catholic Church Catechism 1129 also states: "The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation ..." This is what gets a Catholic started on their salvation journey to earn their salvation and justification before God. To escape hell a Catholic must be baptized into the Catholic Church and receive priestly forgiveness for mortal or soul-damning sins. One must also receive Last Rites which is a ceremony performed on those dying to make sure no mortal sins are left that might damn them to hell.

One Catholic writes states:

"The question of a man's eternal destiny comes down to this: If he should die in the state of grace, with the divine life present in his soul, he will live eternally in heaven. If he should die in mortal sin, without the divine life present in his soul through grace, he will die eternally in hell."

If no mortal sins are present when a Catholic dies, they enter Purgatory. To spend less time and punishment in Purgatory a Catholic must attend Masses, do works of Penance, practice indulgences (performing meritorious good deeds to help pay for the sin debt of his salvation and the salvation of others). Indulgences essentially are designed to lessen a Catholic's punishment in Purgatory due to the residual effects of one's sins. Catholics must in some measure deal with the aftermath of their sins or the consequences for their sins in the next life. Both salvation from hell (through

baptism and priestly forgiveness) and an earlier departure and deliverance from Purgatory through Mass and manmade requirements (good works) bypasses the wonderful truth that salvation and justification comes DIRECTLY from Christ without the use or implementation of sacraments and performing good deeds (John 14:6; Rom. 3:28; Titus 3:5).

For Catholics, their forgiveness and salvation is gradually **attained** or reached through the repeated application of sacraments, such as the Mass, which delivers a person from suffering a long time in Purgatorial fires. It's also **merited** through the sacrament of Penance and Reconciliation. In this sacrament, a Catholic confesses to a priest and the priest provides forgiveness for their mortal sins, which damn a person to hell. In addition, the Catholic is assigned some form of meritorious good works which are performed in order to satisfy God's wrath toward the sinner and lessen a person's stay in Purgatory. Sometimes a penance might simply be praying ten "Our Father's" or repeating ten "Hail Mary's," praying for the pope, or performing some other meaningless works to restore them to God. At other times, Catholics are told to help the poor, do some fasting, visit a nursing home, or perform some other good deed that might benefit others.

Indulgences (the meritorious good deeds of saints designed to be a payment for a person's sins) are making a comeback in the Catholic Church. Indulgences are also applied to people to lessen their stay in Purgatory. Essentially, a person can merit or earn their way out of Purgatory. These indulgences may include such things as prayers, personal sufferings, or almsgiving. At death, the Catholic's salvation is **confirmed** through the administration of Last Rites which makes sure no mortal sins were missed which would certainly damn a soul to hell.

And finally, a Catholic's salvation is **completed** in the cleansing fires of Purgatory which burns away the final residual effects of a person's sins. While they are being punished for these sins in Purgatory the meritorious deeds of other saints in Heaven and on earth (indulgences) are being applied to them to appease God's anger toward them and earn their forgiveness. Catholics have to pay the debt in Purgatory (a temporal or temporary punishment) for the residual effects of their sins which are still present when they die. A Catholic in one sense becomes the savior of other Catholics as they appeal to the "treasury of merit" in Heaven (a vast reservoir of

good deeds of the saints of all ages) which can be used to appease God's anger toward the sinner in Purgatory and provide final cleansing for their sins.

Instead of finding total and eternal forgiveness before God through faith alone in Jesus Christ's sacrificial death (Eph. 1:7; Col. 1:14), Catholics seek partial and temporary forgiveness through sacraments such as Baptism, Mass, priests, Penance, and Last Rites. Each sacrament is designed to provide forgiveness for certain kinds of sins (venial or mortal sins). However, there is always a need for more sacraments to keep providing forgiveness for more sins that are committed and these sacraments are necessary to keep preparing a Catholic for eternity. In fact, even after death there is still need for more forgiveness in Purgatory before one can enter Heaven. For a Catholic, salvation and forgiveness is temporary, ongoing, and never fully experienced until the last vestiges of sin are wiped away after suffering in Purgatory.

Of course, all of this is heretical since it goes against the clear teaching of the Bible. Jesus paid the full sin debt when He died on the cross (Gal. 3:13), so that we will never have to suffer for our sins in any place or in any capacity. The enormous debt of sin and judgment that we deserve has been paid in full for Christ "took it out of the way" (Col. 2:14). Jesus satisfied God's wrath against us forever by becoming the propitiation (satisfying sacrifice – God's mercy seat) for us (1 John 2:2; 4:10; Rom. 3:25). Hallelujah what a Savior!

For Catholics, initial justification begins with the sacrament of baptism and confirmation into the Catholic Church. Most Catholics look back to their baptism and confirmation in the Catholic Church as their salvation. This is because the Catholic Church teaches that baptism saves a person. Catholic Church Catechism 985 teaches: "Baptism is the first and chief sacrament of the forgiveness of sins."

According to Catholic Theology, baptism allegedly washes away the original inherited sin of Adam and those sins that were personally committed before baptism, but not the sins that will be committed throughout a Catholic's post-baptism life. The repeated Masses and the need for reconciliation to God and the Catholic Church through the absolution of priests are also viewed as sacramental *instruments* and *agents* that enable a Catholic to receive ongoing and repeated

forgiveness that related to his salvation. In passing on forgiveness to Catholics, sacraments act as *vehicles* between God and sinful man, and are viewed as the necessary *means* to provide forgiveness for one's salvation.

According to the Catechism of the Catholic Church, "The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us" (Catholic Church Catechism 1131). "In the forgiveness of sins, both priests and sacraments are instruments which our Lord Jesus Christ, the only author and liberal giver of salvation, wills to use in order to efface our sins and give us the grace of justification" (Catholic Church Catechism, par. 987). Catholic Church Catechism 1129 once again states: "The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation ..."

In other words, most Catholics believe that sacraments are NECESSARY to channel grace and salvation into one's life. However, the Bible says nothing about intermediary sacraments and priests which are designed to transfer God's grace and salvation into a person's life. If priests, absolution, and repeated masses are the vehicles of God's grace, then salvation does not come through Christ alone who said, "I am the way, the truth, and the life (not I am the way through sacraments and good works): no man cometh unto the Father, but by me" (only through Christ - without the use of sacraments and good works).

If sacraments are "necessary for salvation" (Catholic Church Catechism 1127, 1129) then we must add something additional to the Gospel message (1 Cor. 15:3-4), add something else to the content of our faith, other than faith alone in Jesus Christ (John 6:47), and we must also add something to grace as seen in the death of Christ for one's salvation (Eph. 2:8-9; Titus 2:11). From a Biblical viewpoint, sacraments are not part of the Gospel message (1 Cor. 15:3-4), sacraments are not part of the expression of a person's faith (Gal. 3:26), and sacraments have no ability to transfer grace into one's life, since grace and salvation is only channeled into our life through Jesus Christ alone (John 10:9; 14:6; 1 Tim. 2:5).

The Catholic salvation is unfinished. There is always a need for more sacraments, more priests, more Masses, and more good works. The repetition and need of sacraments bypasses the sufficiency of Christ's death to save a person forever (2

Cor. 5:21). A repeated sacrifice in the Mass speaks volumes against what Jesus Christ said when He hung the cross: "It is finished" (John 19:30). If something is finished it cannot be repeated again, and again, and again. There is no grace found in the repetition of sacraments and the absolution of priests. God's saving grace is not received in piecemeal installments through the sacraments, on a gradual basis, throughout one's entire life.

To add sacramental requirements to the Gospel message of Christ's death, burial, and resurrection (1 Cor. 15:3-4) actually creates "another gospel" (Gal. 1:6). This is because sacraments are an additional part to the original evangel or Gospel message. Neither the Gospel message or the way to receive the Gospel message (Gal. 3:26) includes sacraments. Salvation comes DIRECTLY and ONLY through Jesus Christ. Jesus said, "I am the way" (not I am the way through sacraments).

The Bible teaches that salvation is received all at once and forever (John 10:28-29), through faith alone in the expression of God's free grace, as seen in Christ death. The Bible teaches "For by grace **are ye saved** through faith" (Eph. 2:8). It says, "Believe on the Lord Jesus Christ and **thou shalt be saved**" (Acts 16:31), "**Who hath saved us**" (2 Tim. 1:9), and "**he saved us**" (Titus 3:5). None of these Bible texts say that a person is saved gradually, partly, and hopefully in the end, if one dies without any mortal sins hanging over our heads, so they can go to Purgatory to suffer some more, and then finally enter Heaven.

Like salvation, justification is a "done deal" when we express faith in Christ. We are "**justified by faith**" (faith alone in Christ); "**being justified by faith**" (Rom. 5:1); "**ye are justified**" (1 Cor. 6:11); "**being now justified by his blood**" (Rom. 5:9) and "**whom he justified**" (Rom. 8:30). Justification is our legal acquittal and righteous standing before God. It happens once and is maintained forever (Rom. 8:33-34). Justification is not something that we gradually attain by taking sacraments and earn or merit through meritorious works (Rom. 3:20; Gal. 2:16).

Catholics also believe that graces (Christian virtues) are transferred into a person's life at the time of baptism and confirmation, which enables a Catholic to experience what is termed as "sanctifying grace" (using or cooperating with God's grace to earn their salvation). Sanctifying grace allows Catholics to live a good life and gradually

merit their salvation and justification before God. When a person is in a “state of grace” it means that they have not committed any mortal sins which would cause them to lose their soul and salvation. It also means they are in a state of sanctifying grace where they can continue to earn or merit their justification before God. But the Bible never says that sanctifying grace is saving grace. Saving grace is only seen in the death of Jesus Christ on the sinner’s behalf (Titus 2:12; Eph. 2:8-9).

Salvation from hell and Purgatory, along with justification before God is achieved by a gradual and never-ending process of repeated Masses (to help provide forgiveness for non-mortal sins and release a person from Purgatory). Catholics can lose their state of grace and status of salvation through the Catholic Church when committing a mortal sin. Therefore, there is also a need for repeated priestly forgiveness, which is necessary to save a person from hell after they have committed a mortal sin. And finally, there is a need for Last Rites in order to make sure no mortal sins were missed.

Added to all of this, Catholic Theology teaches that a person must perform works of penance in order to satisfy God’s wrath against them. These works of penance result in the Catholic spending less time in the place called Purgatory. They can also tap into the heavenly treasury of indulgences (the good and meritorious works of Mary and other saints) and have them applied to their lives in order to spend less time in Purgatory. All of this is viewed as being part of a salvation process, the things a Catholic must do, not only to get to Purgatory, but also get out of Purgatory, so they can finally in the end reach Heaven.

But there is still more that every practicing Catholic should do in order to find forgiveness for their sins and acquire salvation. There are prayers that need to be directed to Mary (the Queen of Heaven, the Mother of Mercy, the New Eve) who supposedly intercedes as a “Mediatix” on the behalf of Catholics before the throne of God, so that the merits of Christ’s saving grace can be reapplied to their lives over and over again. This grace that Mary receives from Christ results in providing forgiveness for non-mortal sins and mortal sins. On Catholic writes said that “three hail Mary’s a day keep mortal sin away.” According to the Catholic Church Catechisms, it is Mary who "delivers our souls from death" (CCC 966), and "continues to bring us the gifts of eternal salvation" (CCC 969). “There are no

sinner who will be lost, no matter how great their crimes, when Mary intercedes for them” and “The Divine Mother can be called the savior of the world” (page 9 and 402 of de Liguori’s treatise on Mary).

If Mary is repeatedly called a savior in Catholic canons, catechisms and writings, then she must do plenty of saving! All of this brings Mary to a goddess status and gives her equal power to bring about a person’s forgiveness before God.

Mary also supplies Catholics with the graces (good virtues) and helps them to live a good Catholic life, so they can continue to live a sanctified life and merit their justification before God. All of this is blasphemous. To pray to Mary, give her honor, to depend upon her as a heavenly intercessor, is nothing less than pagan idolatry (1 Cor. 10:20). God declared in Isaiah 48:11, “I will not give my glory unto another.”

The Bible says nothing of Mary performing an active role of intercession before the throne of God (Rom. 8:33-34). Salvation and grace are not supplied by Christ through Mary so that a person can experience forgiveness of sins. Catholics do not find help or strength through Mary’s intercession to live a good Catholic life, which results in the person doing good works and gradually meriting their justification. This teaching makes Mary another vehicle or agent of a Catholic’s salvation and defies the truth that Jesus ALONE is the Mediator between God and man.

First Timothy 2:5 says, “For *there is* one God, and one mediator between God and men, the man Christ Jesus.” Jesus did not say He was a Mediator with a working relationship with Mary and other canonized saints. Jesus is not one Mediator among other mediators. He is the only one! God says, “I will not give my glory unto another” (Isa. 48:11). The pagan worship of Mary found in Roman Catholicism is something that the Bible strictly forbids (Exodus 20:3) and is a mass deception (1 Tim. 4:1). It is a continuation of the pagan goddess worship of the cult religion of the “queen of heaven” (Jeremiah 7:18; 44:17-19, 25) imported into Christianity. This is why Catholics still call Mary the Queen of Heaven.

At death, a good Catholic who dies in a state of grace, which has no mortal sins left unforgiven, goes to a place called Purgatory. No one knows how long Catholics remain in Purgatory, but Purgatory is needed for a final cleansing from the residual

effects of one's sins that Catholics have committed. This purging is based upon how many Masses you have attended, how many good deeds you have done while living on earth, and how many prayers others make on your behalf after your death. It's also based upon the good deeds (indulgences) people perform to satisfy God's wrath against you, in order to erase the remainder of your sins in Purgatory and finally prepare you for Heaven with justification and salvation. The need for Purgatory defies Christ's final and total purging of our sins on the cross (Hebrews 1:3) and His suffering on the cross as providing the only means of our salvation (1 Peter 3:18).

Think of all of the repeated sacraments that are given in order to transfer grace and provide forgiveness over and over again to Catholics. Then there is the need to perform good works (penance), indulgences, and remain in a state of sanctifying grace, which enables a Catholic to merit their justification before God and get themselves and others out of Purgatory. Add to these things the many prayers directed to Mary that grant Catholics forgiveness for their sins. Is this salvation by grace alone, through faith alone, in Christ alone?

All of the Catholic sacraments, the statues of Mary, and the saint's good deeds (penance, Hail Mary's, Our Father's, the rosary, indulgences, graces, Lent) get in the way of the wonderful truth that Jesus Christ ALONE grants total and complete forgiveness of a person's sins forever (Col. 1:14) and that Jesus Christ saves and justifies a person forever in God's presence (Heb. 7:25). The need for continual sacraments, good works related to penance and indulgences, prayers to Mary, Last Rites, regaining one's salvation and remaining in a state of grace, along with purgatorial fires, keep Catholics from placing faith in Christ ALONE for their salvation.

Are some Catholics saved? Yes, there are some Catholics who have embraced the truth that Jesus Christ alone saves without baptism, works, priests, penance, and earning one's way to Heaven, while remaining in the Catholic Church. However, they did not discover this truth through the Catholic Church, since it does not teach the clear Gospel message of salvation by grace, through Christ alone, by faith alone in Christ. The light of the Gospel truth (2 Cor. 4:6) might come to Catholics through the witness of another person outside the Catholic Church which resulted in



bringing them to faith alone in Christ. Or, the truth that Jesus Christ saves a person without works might occur in the heart of a Catholic, who honestly reads the Bible, and who is saved by experiencing the inward witness of the Holy Spirit to the truth of Scripture (2 Thess. 2:13).

A Catholic can be saved if they in God's providence have bypassed the heresy of justification by faith and works, which is the key doctrinal truth related to salvation. They can be saved if they do not embrace sacramental salvation through the Catholic Church, trusting in the dispensing of the sacraments to gradually bring forgiveness and salvation into their lives. They can be saved if they refuse to depend upon Mary to help find them forgiveness and acceptance before God and only if they express faith alone in Christ alone for their salvation.

Unfortunately, many Catholics are not saved. This is because the Gospel or what Jesus Christ did to save a person from hell is actually hidden behind the veil of rituals and sacraments, such as baptism, Mass, confession, reconciliation, justification by works, indulgences, Mary, the saints, and other ceremonies and religious traditions (Mark 7:3-13; Col. 2:8). Also, Satan keeps people in the realm of blindness when they choose to bypass salvation through Jesus Christ (2 Cor. 4:4). Salvation through the Gospel and justification by faith alone through Jesus Christ alone is not taught in the Catholic Church. It is vehemently denied in the councils and catechism of the Catholic Church. As a result, many Catholics do not understand what Christ really accomplished in order to save them completely and forever. Most Catholics fail to understand that God fully, finally, and forever accepts a person through His Son Jesus Christ (Phil. 3:9; 2 Cor. 5:21) – not the sacraments of the Catholic Church.

The repeated Masses, the need for priestly forgiveness, the works of penance and indulgences, the prayers to Mary, which are needed to either save people from hell or get them out of Purgatory earlier have nothing to do with a completed Gospel salvation that provides eternal forgiveness and justification before God (Romans 5:1), and which comes directly and only through Jesus Christ (John 14:6). These religious observances are like a giant smokescreen or barrier which keeps Catholics from looking only to Christ for their salvation (John 3:14-15). Isaiah 45:22 declares: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." What are you basing your salvation upon? Is it Catholic sacraments or

Christ? Is it your good works or Christ? It cannot be both since salvation only comes directly through Jesus Christ.

Acts 4:12

“Neither is there salvation **in any other** (no other sacrament, ceremony, person, or church): for there is none other name under heaven given among men, whereby we must be saved.”

Jesus also taught in John 10:9:

“**I am the door** (not Mary, the sacraments, or the Catholic Church): **by me** (not by the sacraments received in the Catholic Church) if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Faith in Jesus Christ alone is the only way to receive salvation from hell and eternal life. Believing that grace, forgiveness, and salvation are gradually (over a long period of time) passed down to us through rituals such as the sacraments is not believing in Jesus Christ ALONE for salvation (Acts 16:31). Genuine faith in Jesus Christ bypasses baptism, Mass, Mary, Penance, Indulgences, Last Rites and any other ceremonies that a person believes are necessary to be saved. A person’s faith must only be directed to Christ alone for salvation, if that person wants to be saved from hell. It’s not baptism and Christ. It’s not Mary and Christ. It’s not Mass and Christ. It’s not sacraments and Christ. It’s not absolution and Christ. It’s not Penance (good works) and Christ. It’s Christ!

If you ask the average Catholic if they could go to Heaven without the Catholic Church, without sacraments, without baptism and confirmation in the Catholic Church, without priestly forgiveness, without Mass, without Mary, without doing Penance, good works, Indulgences, without receiving the necessary Last Rites, and without going to Purgatory for final cleansing, they would tell you emphatically “No!” This demonstrates that they have not placed faith in Christ ALONE for justification and salvation before God. This is an indication that they need to transfer their faith to Christ for the free gift of salvation and eternal life.

Believing that the ceremonies of baptism, Mass, Confession, the Absolution of priests, or Last Rites conveys grace into your life is believing that you need

something other than Jesus Christ (ceremonies) to save you and make you right before God. Your faith is not rooted in Christ but in the need for sacraments. Grace, forgiveness, and salvation is not channeled to us gradually throughout the years of our lifetime through sacraments, but is given to us once and for all through Jesus Christ, when we express faith in Him for salvation. Acts 16:31 says, "Believe on the Lord Jesus Christ and thou shalt be saved." This means we are delivered from God's wrath forever through faith alone in Jesus Christ. We believe and we receive salvation freely, fully, and finally. You are saved!

1 John 5:13

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

We can know that we have eternal life by simply believing on the Lord Jesus Christ to be our Savior. This means we don't need the transfer of grace into our lives through Mass, priests, Mary, or Last Rites. Jesus Christ DIRECTLY and COMPLETELY and ETERNALLY provides us with the grace and salvation we need through His death and resurrection. Ephesians 2:8 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Yes, God's grace saves us and it comes directly and only from Jesus Christ without any ceremonies, sacraments, and traditions. Don't allow your faith to be diverted away from Christ by sacraments, Penance, Indulgences, Mary, Saints, good works, or anything else, or anyone else. The assurance that we are saved and going to Heaven comes to us directly and only through Jesus Christ.

Friend, there are multitudes of Catholics who have been rescued from this false religious system by the faithful witness of someone sharing the Gospel with them, through a verbal witness, or written literature given to them about the Gospel. Others were enlightened to the saving truth of the Gospel by simply reading their Bibles (Rom. 10:17). Many Catholics eventually discovered that the Gospel of salvation and justification through Christ alone was not presented in the Catholic Church. The truth and their testimonies all attest to this fact. So, if you are a Catholic reading this, consider if your faith is truly rooted and resting in Jesus Christ alone for your salvation. Can you go to Heaven by believing only in Jesus Christ - without

the Catholic Church, without sacraments, without priests, without Mary, and without your good works? If you question this or are not sure, then you need to place your faith alone in Jesus Christ to be your Savior.

Acts 16:31

“Believe on the Lord Jesus Christ, and thou shalt be saved.”

The Catholic view of salvation denies six central and Biblical truths of Christianity.

1. Jesus alone forgives us of all our sins, once-and-for-all and forever, without the means of sacraments, Masses, priests, Mary, Last Rites, and Purgatory (Col. 2:13).
2. Jesus is the ONLY way to gain access to God and Heaven (John 14:6). No Masses, priests, works of penance, indulgences, prayers to Mary or other saints are needed as intermediate ways to receive forgiveness before God (1 Tim. 2:5).
3. Grace ALONE, as seen ONLY in the death and resurrection of Jesus Christ is what saves and justifies a person forever in the presence of God (Eph. 2:8-9; Rom. 3:24). The Bible says nothing about Mass, Penance and Reconciliation (absolution of priests) as being the necessary vehicles and agents through which grace is transferred into a person’s life. Grace being transferred through sacraments takes the focus away from Jesus Christ and the salvation that He ALONE offers without the use of sacraments and good works (Titus 3:5).
4. A one-time expression of faith alone in Jesus Christ alone is all that is needed to grant eternal forgiveness and justification before God (John 6:47; Acts 16:31). The faith of many Catholics is a *misplaced, misguided, and misdirected* faith that is centered upon one’s need to seek repeated forgiveness through the reimplementation of sacraments instead of only through Christ. The vehicles or agents related to a Catholic’s salvation (the good works of sanctifying grace, the sacraments of baptism, Mass, Reconciliation/Penance, Last Rites, Mary, Indulgences, Purgatorial purging)

become the basis of a Catholic's faith instead of Christ. Believing that salvation gradually comes into a person's life through a lifetime of eating, seeking forgiveness through priests, and participation with all of the sacraments is not trusting in Christ for one's salvation.

5. Justification does not mean gradually MAKING oneself righteous through Catholic Church sacraments, penance, good works, indulgences, and Purgatory. Biblical justification is an instantaneous and final DECLARATION of a believer's accepted position before God (1 Cor. 6:11 - "ye are justified"), through Christ alone (Rom. 3:26 - "the justifier of him which believeth in Jesus"), and it lasts forever (Rom. 5:21 - "righteousness unto eternal life").
6. Here is good news! God's grace is FREE (Gal. 3:24), salvation is a FREE gift (Eph. 2:8-9), eternal life is FREE (Rom. 6:23; 2 Cor. 9:15), and justification is FREE (Rom. 5:15-16). Everything is free (Isa. 55:1). There are no sacraments or human works that are required. Salvation can be received right now if you will place your faith ALONE in Jesus Christ to save you (John 1:12). Revelation 22:17 says, "And whosoever will, let him take the water of life freely."

Freely! This means there is no need for repeated sacraments, dependence upon priests, acts of penance, indulgences, and good works. Salvation is absolutely free. Take it as a free gift ("the gift of God is eternal life through Jesus Christ our Lord" - Rom. 6:23). Receive it as you take the air into your lungs. How wonderful and reassuring! Jesus Christ is enough!

Romans 10:13

"For whosoever shall call upon the name of the Lord shall be saved."

Calling upon Christ in prayer is how a person expresses faith, trust, or full confidence and reliance in Jesus Christ alone to be his Savior. You don't need the Catholic Church and sacraments. You only need Christ.

Below is a simple prayer that may help you to express your personal faith in Christ alone for your salvation.

“Dear God, I want to express my faith alone in Your Son, Jesus Christ, who died in my place, taking upon Himself the full penalty of sin that I deserved, which was hell. I know I cannot save myself through any meritorious, penitential works, because I am a sinner. I understand that sacraments cannot save me from hell. I know that only Jesus Christ can give me free salvation, justification, and acceptance before God. I am looking only to Jesus Christ. Thank You Jesus for dying on the cross on my behalf and rising from the dead to give me eternal life. I do accept Your free gift of justification, acceptance before God, forgiveness, salvation, and eternal life today. Thank You for saving me by Your grace alone without rituals, ceremonies, sacraments, Last Rites, and Purgatory. In Jesus’ name, Amen.”

Note: A larger treatise of this subject which is entitled “10 Ways Catholics View their Salvation” is available with a full documentation of Catholic canons, councils, and catechisms. Also, there are personal testimonies of Catholics, who were once in the Catholic Church, but who are now saved through Jesus Christ alone. Today they are learning the Bible and sharing the truth about salvation to Catholics.